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caste and cruelty in India, witchcraft in Siam and Laos, cannibalism in the islands of the sea, the conservatism of China, and the ignorance of Spanish America.

III. There is goodly fellowship in the work. Missions have given to the world the lives of such men as Robert Moffat, of South Africa; Dr. Livingstone, his son in law, of all Africa; Robert Morrison, of China; Henry Martyn, of Persia; Adoniram Judson and his wives, of Burmah; Schwartz, of India; Egede, of Greenland, and a host of others as worthy of canonization as any saint in the Roman calendar.

IV. Because missions, by the blessing of God, their author, can and do regenerate nations. They have reduced scores of languages to writing, and have given a literature to many lands. In Japan, where twenty-five years ago there was not a single paper in circulation, there are now more than in all the rest of Asia combined; more than in Russia and Spain together. She is casting away her old cumbersome alphabet, if such it can be called, and adopting the Roman letters. She is filling theatres with thousands hungering and thirsting for the Gospel. The Bible will do for Japan and other nations what it has done for England and America.

V. I am a missionary because, while our Saviour taught us to pray "Thy kingdom come," He also said, "Go ye into all the world and preach the Gospel to every creature." Praying and working must go together. That church is not truly evangelical (evangelizing) which preaches the Gospel in but one language.

MARION E. BEALL.

V.

SIBERIA AND LAND-TENURE.

THE critic, like the judge, should examine with strict impartiality, subordinating his personal predilections to an honest endeavor of arriving at a just conclusion, whether it is an agreeable one or not.

But how often do we find, rather, "the wish father to the thought"? This at any rate appears to be the case with Mr. G. T. Ferris, in his article entitled "Practice vs. Theory," in THE NORTH AMERICAN REVIEW for July, wherein he attempts to demonstrate the inadequacy of the land value tax by a citation from Mr. George Kennan's "Siberia," published in the current *Century*.

He assumes that the citation in point is analogous to a practical application of the theory.

That it is not such a case Mr. Ferris acknowledges further on by allowing the exceptions.

Substantially, the objection advanced is that insecure tenure is subversive of the best use of land, to which Georgism replies—Amen.

Herein rests the strength and potency of Georgism, so-called. It is the ultimate of the theory—it compels the best use of the natural bounties of land.

It is evident to the most superficial observer that no one can afford to waste the opportunities the land offers and continue to pay its rental value to the community in the form of a tax, especially as the tax would be the same in amount, whether the most was made of the opportunity or not.

The occupier must put it to its best use or be eaten out by taxation, just as at present the State sells the property, improvements and all, should the owner fail to pay his taxes; only we now levy a tax on land value and improvements.

The scheme is to shift the tax from improvements and concentrate it and all other taxes upon the value of land alone.

Ownership of land does not insure its best utilization. There is land in this country which has been owned by one family since the time of George III.,

who gave away to the original head of the family what he never saw or possessed, and which is yet in its virgin condition; not that there are none willing to use it, but because the *owner* will not permit any one to do so.

Under the George theory the occupier is secure in his tenure so long as he pays his tax, which, if he is a lessee, he pays anyhow, and if an owner has already paid in a lump sum. The only difference is that the State would receive what now a private individual pockets.

It is the present system that gives only an insecure tenure to the occupier, as is evidenced by such words in common use as rack-rent and eviction.

Mr. Ferris is unhappy in his assertion that Henry George regards government possession of land as a specific cure for social and industrial evils.

Henry George, and every one else, holds that the government, being a representative of the people in their corporate capacity, cannot have powers delegated to it which the citizen never possessed, and since he holds that private property in land is unjust, as a sequence governmental property in land must also be unjust.

The idea seems to pervade some people's thoughts that somebody *must own* the land. This is not at all necessary; all that is essential is that somebody *use* it, and, if it have an added value, due to population and social conditions, justice demands that that product be paid to the producers of it—the community; by so doing we could dispense with all the present iniquitous taxes which burden production and exchange, and thereby retard development.

Critics would be less liable to misstatement and consequent error as to what the theory is if they would first study it as expounded by Henry George in "Progress and Poverty."

VI.

BENJ. DOBLIN.

MUTILATIONS OF SHAKSPERE.

THE POET INTERVIEWED.

THE works of *Æschylus*, of *Sophocles*, of *Euripides*, and of *Aristophanes* come down to us out of the theatres of Greece as those poets gave them to the world, and, so far as we have any record, the players of succeeding centuries continued to present them textually. So it fares with the Roman dramatic writers; we can find no trace in history or in contemporaneous criticism that any of their works underwent, during the centuries that followed their production, any reformation. The change of times, which the Roman poet claims would cause a change in the minds of men, did not seem to affect those monuments of literature. Regarding other arts, we do not find the paintings and sculpture of our great masters are subjected to alteration by the hustle and bustle of their successors. On the contrary, they are preserved with costly care. How would a new edition of *Dante*, of *Cervantes*, or of *Milton*, interpolated, mutilated and remade by Mr. *Napoleon Tate* be received and considered? What then is there in the works of *Shakspere*, that Messrs. *Colley Cibber*, *David Garrick*, *John Kemble*, during the last century should have found it proper and necessary to treat them as architects treat ruins, when they pull them down to use their materials for new structures. It is significant that these reformers of *Shakspere* were actors. And it is to actors of the present day we owe the new acting edition of the poet. The actors of the last century cut and curtailed sundry plays so as to leave projected the figure of the tragedian who performed the principal role. *Cibber* worked with that object for *Betterton* and the group of tragedians that figured during the beginning of the eighteenth century. *Garrick* and *Kemble* tailored to fit themselves. With the advent of *Macready*, there came a